Volume LXXI CHICAGO, MARCH 27, 1913 Number 4

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

NO SEX IN CRIME

BY

Jenkin Lloyd Jones

10 cents

Though first published twenty years ago this sermon is still applicable. So say those who know it.

Not low wages but the low life incident to low wages does lead thousands of young women and young men downward who ought to be led upward. A double standard of wages is a part of the wrong resulting from a double standard in crime.

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ALONG THE ROAD.

I walked a mile with Pleasure.
She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me.

—*R. B. Hamilton.*

"The lasting of the white race is involved in the question of the social evil," said Charles W. Eliot, president-emeritus of Harvard University, in an address at the City Club, Boston. "We must remove this evil," he continued, "or this country will not be ruled by the race that is now here. The family life of the white race is at stake in its purity, healthfulness and fertility. We have tried the policy of silence and the policy of segregation, but there is no cure except the observance by men of the same standards that nearly all races demand of their women."—*The Advance.*

"Votes for women" won its first victory in the Massachusetts legislature on the 13th, the lower house, which since 1909 has rejected woman suffrage, having now substituted for an adverse committee report a resolution providing for a Constitutional amendment.—*Exchange.*

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, MARCH 27, 1913. NUMBER 4.

APRIL

Once more in every tree-top
I hear the hollow wind
A-blowing the last remnants
Of winter from the land.

Far down the April morning,
With battle-clang and glee,
The Boreal intruders
Are driven to the sea.

Then softly, buds of scarlet,
Warm rain, and purple wing—
The tattered glad uncumbered
Camp-followers of spring!

—*Bliss Carmen.*

The Editor of UNITY desires to thank the many friends who have kept the wheels going round editorially during his absence. His sojourn in the South increased the sense of the ministration of the printed page and the value of UNITY. An editor ever preaches to an unseen audience, but an itinerary like that recently accomplished by this Editor, from Chicago to Galveston and back,—makes many of the unseen readers seen auditors, and their word of appreciation and their witness to the efficiency of the printed page is both reward and inspiration.

Invitations are out for the Nineteenth Annual Lake Mohonk Conference on International Arbitration, to be held at the Lake Mohonk Mountain House May 14-16, 1913. Guests will be corially received by Mr. and Mrs. Daniel Smiley, but there will be a sadness in the gathering, for the genial face of Albert Smiley, the elder brother, will be missed. There is high work still left for this Conference to do. For the anomaly still continues. All the trend of science, art, economics, morals and religion, is irrisistibly and almost unanimously in favor of disarmament and arbitration, while the actual movements of the "Powers" go at a reckless rate in the other direction. We read of an increase of standing armies and the multiplication of battleships at a ruinous rate throughout Europe. We trust that the discussions at Mohonk will not be content with the consideration of "PEACE," in which all men believe, but will include a discussion of the "RELATION OF ARMAMENT AND BATTLESHIPS TO THE PACIFICATION OF THE WORLD."

The Oakland Group of Churches, at the center of which, geographically, the Abraham Lincoln Centre is located, recently undertook a very mild bit of co-operation, which is an indication of what federation means at the minimum. The pastors of eight churches, including two Presbyterian, two Methodist, a Baptist, a Congregational, an Episcopal and the Independent Church of All Souls, united in the following appeal, which was sent to every name on the polling list within the limits of the geographical territory represented by these churches. We have no way of knowing whether any good was accomplished or not in the way of a direct increase of attendance, but we rest in the faith that every such effort strengthens the bond that unites the churches in a sense of civic obligation, and helps to awaken in the minds of rational people some further considerations as to their civic value and the ethics and social importance of their ministrations.

We are asking nearly ten thousand men in the immediate neighborhood of our churches to go to church during the months of February and March until Easter.

We beg you to notice three features of this appeal:

First. The appeal is non-sectarian. We do not ask any man to leave his own church to attend another church, but we unitedly ask each man to go to his own church.

Second. This appeal has nothing to do with special or Union services. We ask you to attend the regular church services of your own church.

Third. A definite time is mentioned. No one can estimate the good which would come to this neighborhood if ten thousand men attended church regularly for the months of February and March.

If any man has no church home, we assure him there is a warm welcome for him in any one of the churches named below.

We unite heartily in this appeal to men to go to church, because it shows our purpose to encourage men to do that which they know is for the best interests of themselves, their families and the community.

Chicago is now much agitated over the marriage and divorce problem. A commission, headed by a much respected judge, has awakened wide discussion which has resulted in some definite suggestions, these have provoked active opposition on the part of a band of women, equally interested, who are disposed to protest against certain recommendations of Judge Kavanangh's Commission. They are leading a movement to secure the appointment by President Wilson of a National Committee, consisting wholly of women. All these agitations are hopeful. The diversity of views is inevitable since the true way, or even the better way, is not yet found. Through these discussions we lay hold of two or three unquestioned principles, among which are, first, the need of standardizing marriage and divorce laws on a national basis. That cannot be good law in Illinois which is bad law in Wisconsin. A uniformity throughout the nation

is the first requisite. The second principle is that any discussion of divorce on the assumption that only two parties are concerned, is superficial and ever leads to wrong conclusions. The third party most involved in divorce legislation is the innocent child, the product of marriage, whose presence is sign and seal of life-long obligations to a contract that cannot and ought not to be broken by the responsible parties. Where there are no children involved, perhaps the whims of the man and woman have a right to be considered, and two individuals weary of one another may live apart if so they prefer, but when the child appears then marriage becomes a responsibility and an obligation which ought to hold sternly through life. Even when love ceases and the individuals are happier apart, still they should be held to a stern accounting to the child. A third consideration: the time has gone by when even the marriage question can be a question of individual rights, liberties, or duties. The married couple are members of organized society, fractions of the State, elements in a complicated community, the well being of which is the paramount concern of all legislation. These considerations imply the fourth, certainly, monogamy is the last and highest outcome of the social compact. The union through life is not only the ideal but the growing necessity of civilized society. Passion whims, the pranks of a freakish cupid, give way to the stern law of duty upon which the home finds it permanent lodgment. Marriage is not primarily pleasure or ecstasy, but discipline and duty, responsibility and self denial. That it is time something is done about it is proven by these figures offered by the Judiciary Committee, of which Judge Kavanagh is chairman. They set forth the fact that during the last fifty years divorces have increased in the United States, on an average, three and a half times more rapidly than the population. They estimate that one hundred thousand divorces were granted in 1912; and that one million three hundred thousand children, mostly under ten years of age, have been made divorce orphans in the last fifty years, and that two million homes were wrecked. Surely it does seem that Gladstone's words were true and timely: "Divorce constitutes the greatest menace to American institutions." The question comes home all the more forcibly to the United States when it is discovered that the rate of divorce is seven times greater in this nation than in Europe, and that one-half of the divorces of the United States during the last forty years have been granted in the nine middle Western states, Illinois being the most fertile in family discords. Thus the question of divorce forces itself to the front and stands alongside of those of disarmament and the dethronement of the saloon, as the three greatest ethical problems of the day.

More Editorial Wanderings

Galveston was the next point reached in the editorial itinerary partially reported in our last issue. Eight years ago my March Escape carried me to this city. It was then still mud-bespattered and tempest torn. It was just arising out of the terrible devastation visited upon it by the awful tidal wave of 1900 that largely wiped it off the map. But there was a spirit superior to the deluge. Its great sea wall at that time a marvel of engineering triumph, four miles in length, was approaching completion. What was left of the city and in process of building was on stilts. The grade level of the city was being raised a maximum of ten feet above the normal level of the island. The mud that obstructed the bay was being pumped up in great streams of liquid earth to enable the man-made surface to withstand future freaks of nature. Eight years ago the specific object of my visit was to open the Rosenberg Library with a course of literary lectures.

Now, after eight years, there is to be seen a finished city. The desperation of the situation which staggered the politicians and drove off the bosses, gave rise to the commission form of government, which not only still holds in the city of Galveston but has set the pace for similar bodies in hundreds of other cities in the nation. "The Commission Form of Government" is the hope of the American city, the quest of good business and good politics everywhere, the realization already of several hundred cities. And the Rosenberg Library stands as a leader, if not unique, among public libraries that have laid hold of the fundamental principle that a book distribution is inefficient that is not accompanied with a book interpretation activity. Henceforth, if the Rosenberg Library of Galveston is carefully studied, a public library building without an adequate assembly hall for the vocal interpretation of books and the culture dependent thereon, will be an anomaly. It will represent a case of arrested development, even though it be a successful imitation of a Greek temple, as are so many of the "Carnegeries" scattered throughout the country. Mr. Rosenberg, a successful merchant, but by no means a multi-millionaire, after the present American standards, put perhaps a hundred and fifty thousand dollars into a building and then he left five hundred thousand dollars more with which to run it. This has enabled the management during its eight years of existence to offer a hundred and fifty public lectures, by leading interpreters, free to the citizens of Galveston, with an average attendance of about three hundred and fifty. The course, which was opened eight years ago by the Editor of UNITY, with lectures on Victor Hugo, Henrik Ibsen, Leo Tolstoy and Sidney Lanier, was continued this March by three lectures from him on

Charles Dickens, viz., The Man, The Sociologist, The Democrat. During these eight years the mud built city has become a garden. Palms and flowers grow more luxuriantly than ever before, and Hotel Galvey is a beautiful as well as an extensive place of resort. This charming hotel, fronting the Gulf, with its wholesome and bracing air, will become more and more a lure during the sunny winter months, to those who must needs, or can afford, to escape the severities of Jack Frost in more northerly climes.

From Galveston to Houston. Here the stay was only from 11 a. m. to 7 p. m. on Sunday, March 16th, but it was long enough to strike again something quite new and most promising in the life of American municipalities. At 4 p. m. I was listed to lecture in the "Municipal Auditorium," a great hall, nobly built, modern in construction, convenient and beautiful in its equipment, costing a quarter of a million dollars, seating over five thousand people, built, owned and managed by the municipality for the benefit of its citizens. The lecture was preceded by a half hour concert by a band consisting of thirty pieces, having an enviable reputation for its musical achievements and efficient management. It is a "Municipal Band," supported by the city at an annual expense of twenty-seven thousand five hundred dollars, and always at the service of the city,—park concerts in the summer, free concerts in the auditorium hall Sunday afternoons,—available wherever music can serve. The lecture was one of a course maintained every Sunday afternoon from the 1st of October to about the 1st of May. The ablest talent available is here offered by the city free of cost. About three thousand dollars annually is spent in this municipal enterprise, which is managed entirely by the "City Censor of Amusements," the Rev. W. S. Lockhart, to whose inspiration and guidance leadership is accredited. Mr. Lockhart is pastor of the Christian Church of the place; once he was a student of the University of Chicago and sat at the feet of Professors Henderson, Small, Vincent and the others, where he caught a vision of religion interpreted in terms of sociology rather than theology,—hence this result.

This all seemed to the Editor too good to be true. "Will it last?" was the question. "Yes," was the answer, "The people have recognized a good thing and will not consent to a reaction, besides ours is a city governed by a commission and the commissioners elect, soon to enter on a two years' term of office, are committed to the venture."

"Is there another city in America doing this kind of thing?" "Yes, Grand Rapids, Michigan, is doing something in this direction, and last week a movement of like character was set on foot at Little Rock, Arkansas. They are waiting for the arrival of Mr. Lockhart to precipitate the plan and further its development."

Surely this was a good Palm Sunday experience! The audience that listened to the lecture on "The Three R's, or, a Plea for the Better Education," was over twenty-five hundred strong, and it was a small audience because it was a cold day for Houston. Here is the promise of a civic Easter, an awakening of the municipality to its higher possibilities and its diviner functions. More anon.

Jenkin Lloyd Jones

The Ethics of Militancy

Inasmuch as we printed in UNITY of February 6, 1913, the petition of certain woman workers at the Abraham Lincoln Centre,—who are in full sympathy with the movement for woman's suffrage,—to the militant sisters in London, the correspondence connected therewith will be of interest and is appended below.

In connection with this discussion it is interesting to know that not all English friends of the movement are in sympathy with violence, as will be seen from the leaflet issued by the Bureau of Publicity of the National Woman's Christian Temperance Union of Great Britain. UNITY would fain ameliorate the intensity of feeling. We are loath to see the "house divided against itself," but the case is getting more and more acute. We are confident that thousands of woman on this side of the Atlantic have been withholding their protest for peace and love sake. The situation is growing more and more alarming. The vandalism that destroys works of art, interferes with the normal procedure of society and ruthlessly invades the rights and destroys the property of innocent parties, will, unless prompt counter influences are set to work, bear on to the logical disaster of the flow of human blood and the loss of human life, thus subverting the very ends of government which these angry militants are so professedly anxious to promote. Two wrongs cannot make a right. The world is slowly ripening to the conviction that might does not make right, and that in the larger issues and the higher analysis, might can render but doubtful support to right at any time. It is on the anti-militant theory of government and of civilization that the woman applicant for the right to vote finds the surest place "whereon to stand" and from which she is yet to "move the world." But here is the correspondence:

A LETTER ACCOMPANYING THE PETITION FROM THE ABRAHAM LINCOLN CENTRE:

February 19, 1913.

Lady Emily Pankhurst, 4 Clements Inn, Social and Political Union, London, England.

Dear Madam:—In transmitting to you the accompanying resolution on behalf of a few of the women workers connected with the Abraham Lincoln Centre, I avail myself of the opportunity of expressing to you on my own behalf, as well as that of the signers of this resolution, my profound sympathy with you in your many trials, my interest in the cause you represent, and my desire to serve the same cause.

I believe that the signers of this resolution are not wanting in courage or conviction, but they believe that there is eminent danger under what is doubtless great provocation, of urging one important principle by means that menace a still more important principle, that upon which ordered society and legalized government exists.

I remain, dear Madam, with great respect,

Very sincerely yours,

JENKIN LLOYD JONES,
Head Resident, Abraham Lincoln Centre.

A REPLY TO THE SAME FROM THE WOMEN'S SOCIAL AND POLITICAL UNION, LINCOLN'S INN HOUSE, KINGSWAY, W. C.:

Dear Sir:—I am in receipt of your letter of February 19 with resolution signed by some of the women workers of the Abraham Lincoln Centre, for which I thank you.

I wish, however, to point out that the political conditions existing in England make militancy imperative in the struggle now being carried on for women's enfranchisement. The movement has been actively in existence for sixty years, and during that time every possible so-called constitutional means has been tried unvailingly. Only since the initiation of the militant methods can the cause be said to have become a living issue, and it is at the present time in the forefront of practical politics.

I have pleasure in sending you, under separate cover, a copy of the current issue of our paper, *"The Suffragette,"* and also copies of the latest leaflets on militancy.

Yours faithfully,

HARRIET P. KERN,
Secretary pro tem.

ACKNOWLEDGMENT OF THE SAME:

Dear Madam:—Allow me to acknowledge the courtesy of your letter of February 19. I will read with interest *"The Suffragette."* I am looking on with intense sympathy, but believing in the fundamental qualities of law and order, I cannot be persuaded that any condition of conservatism on the part of the men can justify wanton destruction of property, and a menace of the rights of the innocent in order to accomplish a political end, however noble.

You speak of your sixty years experience. Lo! how short a time that is, measured by the clock of destiny. Pray have patience and believe that love and wisdom, reason and justice, are the most efficient weapons available to men or women. I want you to succeed, but I don't want you to succeed at such a terrible cost to woman as well as to law and order.

Very sympathetically yours,

JENKIN LLOYD JONES.

METHODS OF MILITANT SUFFRAGISTS CONDEMNED BY BRITISH WHITE RIBBONERS:

A leaflet from the Bureau of Publicity:

The grace of charity has been taxed to its utmost in an endeavor, on the part of many advocates of woman suffrage in this country, to understand the motives and necessity for the extreme measures resorted to by British suffragets. In seeking an explanation they have frequently been told that conditions in Great Britain justified militant methods, and that it was impossible for American women to appreciate the necessity for the tactics employed by the suffragets.

Miss Agnes E. Slack, one of the honorary secretaries of the World's Woman's Christian Temperance Union and vice-president of the British Woman's Temperance Association, writes that the position of the National British Woman's Temperance Association with regard to the militant methods of the suffragets should be clearly understood. She says:

"The militant party is seriously handicapping, in the Cabinet and in Parliament, the men who are ardently working for woman suffrage throughout the country. The cause is thrown into back-wash by the wrecking policy of these seriously misguided women. I shall be very glad if you will use every opportunity to make known the strong position taken by the B. W. T. A. on this important question."

On March 15 the British Women's Temperance Association, in a resolution asking members of parliament to vote for the woman suffrage bill, said:

"We urge you not to refuse this act of justice to our voteless sex because of the disastrous violence of a certain minority of suffragists whose actions are viewed with the greatest indignation and the deepest distress by our association."

The Countess of Carlisle, president of the British Women's Temperance Association and of the World's W. C. T. U., is also president of the Woman's Liberal Federation, a society whose object is the advancement of beneficent political movements and whose membership is composed of England's brainiest and most progressive women. On February 25 the Federation passed the following resolution:

"The executive committee, on behalf of the Woman's Liberal Federation, record that it has for six years consistently deplored and condemned the lawless methods of the militants which have so grievously set back the cause of woman's suffrage, and it recognizes that the outrages which are at present daily shocking the moral sense of the community are creating a serious obstacle in the way of those who are striving to carry this reform into law; nevertheless, the executive trusts that the wrongdoing of a mere section will not be unjustly visited upon thousands of constitutional, patient women who have for so many years striven by law-abiding methods to win the franchise for their sex."

BEYOND.

It seemeth such a little way to me
Across to that strange country—The Beyond;
And yet, not strange, for it has grown to be
The home of those of whom I am so fond,
They make it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies, that when my sight is clear
I think I almost see the gleaming strand.
I know I feel those who have gone from here
Come near enough sometimes to touch my hand.
I often think, but for our veiled eyes
We should find Heaven right round about us lies.

I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones, so long dreamed about,
I love this world, yet shall I love to go
And meet the friends who wait for me I know.

I never stand above a bier and see
The seal of death set on some well-loved face
But that I think, "One more to welcome me,
When I shall cross the intervening space
Between this land and that one 'over there;'
Once more to make the strange Beyond seem fair."

The Epoch. *Ella Wheeler Wilcox.*

Bedouin Maxims

When thou hast purchased a horse, study him carefully, and give him barley more and more every day until thou hast ascertained the quantity demanded by his appetite. A good horseman ought to know the measure of barley suited to his horse.

When after a long journey in the winter, through rain and cold, you at length regain your tent, cover your horse well, and give his parched barley and warm milk, but do not let him have any water that day.

The Prophet has said: "Every grain of barley given to your horses shall secure you an indulgence in the other world."—*Our Dumb Animals.*

THE PULPIT

"Immanence"

By Edwin A. Rumball.

She had written little books before, but many of us had not known her name till she wrote that large and useful volume on "Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness," so that now any book with the name of Evelyn Underhill upon it attracts more than usual attention. There has just issued from the press "A Book of Verses," called "Immanence," and its eighty odd pages are full of the richest interpretations of the spiritual life. A glance at the list of contents,—the pity is that it is only the glance that many new books get,—might lead us to suspect that it was full of poetic wanderings around the shrines of medieval mystics, for the titles of many of the verses are as follows: "Celestial Beauty," "Stigmata," "Supersensual," "Regnum Caelorum Vim Patitur," "Missa Cantata," "The Lady Poverty," "St. Catherine of Genoa," and "Corpus Christi," but back of these medieval titles and scattered between the poems they stand for, are a number of gems which could only have come to flower in the twentieth century, for all that is said about mystics being without a country or an age. The first bears the name of the book, we quote the last verse, in the previous verses the Lord makes it clear that he comes not in majesty so much as among the wheat and in the furrowed sod. "In your strait garden plot I come to flower." The mystic who only looks within as he walks the country roads misses God many a time, for birds and beasts everywhere tell of him.

"In bright brown eyes,
That peep from out the brake, I stand confest."

. . . . . .

I come in little things,
Saith the Lord:
My starry wings
I do forsake,
Love's highway of humility to take;
Meekly I fit my statue to your need.
In beggar's part
About your gates I shall not cease to plead—
As man, to speak with man—
Till by such art
I shall achieve my Immemorial Plan,
Pass the low lintel of the human heart."

"Celestial Beauty" holds many a secret for those who would know God. It was written for "The gentle watcher, who upon the scorned and common things delights to gaze," who, like Walt Whitman, finds the divine in such unheard of places.

"My touch from every stone
Shall strike strange fires, my breath on every rod
Shall make it burgeon with the life of God.
Even in the city streets
I shall declare my sharp intolerable sweets,
. . . . . Thence do I call
My lonely secret loud
And weave my dread enchantments o'er the unseeing crowd."

"Missa Cantata" contains five little verses on what one little bird can do. Once in an abbey church while people prayed the little winged one strayed in through a window and "went the morning long."

"It sang, it sang! And as the quiet priest
Far off about the lighted altar moved,"

it plunged beneath the vault in play, and with its song and play this is what happened:

"The walls that went our sanctuary around
Did as of old, to that sweet summons yield.
New scents and sounds within our gates were found;
The cry of kine,
The fragrance of the field,
All woodland whispers hastened to the shrine:
The country-side had come
Eager and joyful to its spirit's home.

Far stretched I saw the cornfield and the plough,
The scudding cloud, the cleanly running brook,
The humble, kindly turf, the tossing bough
That all their light
From Love's own furnace took—
This altar where one angel brownly bright
Proclaimed the sylvan creed
And sang the Benedictus of the mead.

All earth was lifted to communion then,
All lovely life was there to meet its king;
Ah, not the little arid souls of men
But sun and wind
And all desirous thing
The ground of their beseeching here did find;
All with one self-same bread,
And all by one eternal priest, were fed."

It would be easy to keep on quoting poem after poem. The secret of the Lord is on every page, and like all true secrets they burst to be told by every one who reads them. "The Idol" tells of one who dreamed he was an idol, "Too cold to comfort and too weak to save," before whom many worshippers came and over whom angels watched,

"So sat I dreaming whilst through endless years
His psalm and his devotion reached my ears;
And grieving angels cried unceasingly
'He who so worships should the idol be!'"

"Planting-Time" would make a good Easter reading. It reminds us of Dr. Gannett's "He hides within the lily a strong and tender care." We give but two verses, and seeing all that we have written is intended to create love for the little book far more than to critically review it, we do not apologize for much quotation:

"God dreams in plants, they say.
Ah, would that I might creep
Within the magic circle of his winter sleep:
Go, as the bulbs, with him
Into the dim,
There well content
To pitch my tent
And mark
Rapt from all other thing
The flowery fancies that elamp this dark.

There Life who cast away
Her crumpled summer dress,
Sets on the Loom
The warp-threads of another loveliness
And weaves a mesh of beauty for the spring."

Truly, blessed are the pure in heart, for they shall see God, they shall see him everywhere; the earth is full of his richness and every common thing around is lit up with his beauty. Miss Underhill witnesses him on a "ten-ton lugger" in the English Channel, she finds him amid the chanting of priests; the vine about the porch door she finds is one place where he dwells. He passes the "low lintel" of all kinds of human hearts, the blue naphtha flames of a costermonger's stall in East London have their part in calling aloud the universal secret, the clouds give her an "epic sky," and "The Uxbridge Road" is at all times of the day traveled by "One who walks with starry feet by me." This wonderful poem, which has already appeared in *The Nation,"* and has been much quoted, we will give in closing. It gathers up the secrets of so many of the others, and the dollar fifty for the book is more than returned in the possession of this one poem.

The western road goes streaming out to seek the cleanly wild,
It pours the city's dim desires toward the undefiled.
It sweeps betwixt the huddled homes about its eddies grown
To smear the little space between the city and the sown;
The torments of its seething tide, who is there that can see?
There's one who walked with starry feet the western road by me.

He is the Drover of the soul; he leads the flock of men
All wistful on that weary track, and brings them back again.
The dreaming few, the slaving crew, the motley caste of life,
The wastrel and artificer, the harlot and the wife—
They may not rest, forever prest, by one they cannot see,
The one who walked with starry feet the western road by me.

He drives them east, he drives them west, between the dark and light;
He pastures them in city pens, he leads them home at night.
The towery trams, the threaded trains, like shuttles to and fro,
To weave the web of working days in ceaseless travel go.
How harsh the woof, how long the weft! Who shall the fabric see?
The one who walked with starry feet the western road by me!

Throughout the living, joyful year at lifeless tasks to strive,
And scarcely at the end to save gentility alive—
The villa plot to sew and reap, to act the villa lie,
Beset by villa fears to live, 'midst villa dreams to die;
Ah, who can know the dreary woe, and who the splendor see?
The one who walked with starry feet the western road by me.

Behold! He lent me as we went the vision of the seer.
Behold! I saw the life of men, the life of God shine clear.
I saw the hidden spirit's thrust; I saw the race fulfill
The spiral of its steep ascent, predestined of the Will.
Yet not unled, but shepherded by one they may not see—
The one who walked with starry feet the western road by me.

Sweating Philanthropies

The Persons taking part in the following triologue are:

1. **A Protestant Minister**
2. **The Secretary of a Philanthropic Society,**
3. **A Roman Catholic Priest.**

MINISTER. But why insist upon a celibate clergy? You say that such chastity is a good *discipline*. But what if it is? Is it not unnatural and like other forms of mortification of the flesh only a relic of the dark ages?

SECRETARY. Don't pry too far into the affairs of the priesthood. We can surmise that the Catholic Church is governed in this matter as much by policy as by piety. Consider the enormous financial burden which would fall upon the Catholic community, if it were obliged to support, not only priests and sisters, but also the families of those priests and sisters who should choose to marry?

MINISTER. That argument is an unworthy one. Where it is a question of right and wrong, financial considerations must take second place. Once admit that a celibate clergy is an evil and the Catholic Church cannot avoid the consequences of this admission. It would then be better to have ten married priests than fifty celibates.

PRIEST. I think you have stated the moral issue with great exactness. And although the Catholic Church does not possess unlimited resources, as some seem to imagine, there would not be advanced, I am sure, so sordid an argument in favor of a celibate clergy. But in this many-sided question there is another point which should not be overlooked. The Church provides for the maintenance of all its clergy and this would of itself tend to attract men into the priesthood. What test can we impose, then, which will eliminate those who desire to enter the priesthood with unworthy motives? There are, of course, many tests and among them the vow of chastity. If a man can renounce the most enticing of human temptations, one which can call to its aid all sorts of subtle sophistry, it is one indication of his singleness of purpose and devotion to the service of Christ.

MIN. But by the same ruling would you not demand, in addition to celibacy, the renunciation of many other things such as prevails in certain of the monastic orders? Why draw the line where you do and not include flagellation and what not as in the medieval monasteries?

PR. The Church has need of a large number of workers whose physical and mental powers are not impaired by severe bodily discipline. Men whose spiritual natures shine but the more conspicuously under a regimen of asceticism, are rare. The physician will prescribe a healthy body as the abode of a healthy mind, and he will tell us what is needed for the production of such a healthy body, and we, acting upon such advice, provide for the physical well-being, the moderate comfort of our clergy but not for their luxury. Many in the pursuit of the more perfect life make special renunciations, but that is their own affair. We do not force it upon them. Our standard of living is not designed for saints nor for sinners, but for men of a little more than average piety. Now celibacy does not impair health. I appeal to medical science to support this statement. It leaves the individual as efficient as before; nay, more so, for without the distractions of married life, he can pursue with greater singleness of purpose and more complete devotion the mission given by God to his Holy Church.

SEC. You speak as if your sole object was to increase the efficiency of the Catholic community; but how can you expect anything but deterioration when the best part of the community is side-tracked into the priesthood, where it can have no opportunity of perpetuating itself?

PR. It would be discourteous to the Catholic laity to admit that all good Catholics are either priests or sisters; but even granting this for the sake of argument, what follows? Is it the duty of the Church to teach the will of God or to practice eugenics? Our offspring are not of the body, but of the spirit; the priest is the father of faith and good works and his children are the souls which his ministration has saved to God. This argument I repudiate *in toto* for it is based upon the belief in the duty of procreation. That is a Hebrew and not a Christian doctrine, and you will find much made of it in the Talmud. But you, you admit this doctrine, you Protestant clergy and you non-Christian social workers. Tell me, do you not hold to the old Hebrew idea that to be fruitful and multiply is the *summum bonum?*

MIN. Well, yes, I suppose in a sense we do. Of course we don't go to the same extreme as the Jews, who regard celibacy as a sort of crime. We admit the right of every one to marry who wants to, and we admit that the better the man the better for the community if his kind can be perpetuated.

SEC. The placid way in which you ministers treat this subject always arouses me. I for one am wholly in accord with the Jewish notion. I maintain the duty

of every normal man to marry, reproduce and bring up children, and the right of those children to the protection and care of the community. It is as much the duty of every two persons to leave two others in their places as for people to vote. To be sure there are exceptions, but I am speaking of normal men and women.

MIN. I have perhaps appeared to be lukewarm in regard to this matter, but I assure you that this was not my intention. I certainly believe that a clergyman with family ties of his own can attain a more complete comprehension of the divine purpose. Where can we find the prototype of the relation which shall obtain in the kingdom of God, if it be not in the family? The loftiest conception of the divine and the human relationships, the Fatherhood of God and the Brotherhood of Man, turn for their symbol to the family group. It is only within the family group that we obtain our vision of the kingdom.

SEC. And let me add that the ideals and the discipline of the family life are essentially those which must obtain in every successful democracy. I have, as you know, no especial interest in the "Fatherhood of God," but where, as has already been said, can we find our model and prototype for the conception of the human brotherhood, if it is not in the ethical relations which exist in the ideal family of blood-brothers? If in the course of human evolution the family group is changed, it will surely be not through its denial or destruction, but through its further extension. It cannot disappear through lapse into individualism, but by its becoming more and more comprehensive. But I am digressing.

PR. In a great measure I agree with you. Of course I admit the right of every child to the protection and care of either its parents, or the community, or both. I also admit the right of every man to marry and reproduce his kind unless, for the higher welfare of the community or of his own soul, he foregoes that right, as when he enters the priesthood. Where we differ is in our estimate of the relative value of the married and the celibate states. You non-Catholics regard the former as higher than the latter; we the other way. But you yourselves remember the word of Christ that some will be eunuchs for the kingdom of heaven's sake.

MIN. I know the passage and have placed a eugenic interpretation upon it.

PR. Be it so. Granted, for the sake or argument merely, that the married state is better than the celibate, granted, if you please, the duty of every normal man to marry and raise children in the fear of God or the love of man or for whatever purpose accords best with the particular ideals of your cult or creed, granted all this, I say, what then? What are the implications?

MIN. The implications, as I see them, are briefly these: that the Protestant churches and non-sectarian philanthropies, having acknowledged the right to marry, permit their ministers, secretaries, social workers and so forth so to do. Nay, more, many organizations, both secular and religious, prefer a married minister or secretary to one who is unmarried.

PR. You mean that matrimony is encouraged by you as making the individual a more complete and normal member of church and state.

MIN. Exactly so.

PR. It seems to me not a little remarkable that holding the views which you profess, you have systematically neglected to make adequate provision for carrying them out.

MIN. How so?

PR. In theory you permit or even advise marriage but do not in your salaries provide for it. Of course you do not see what I mean but perhaps the example of the Church may help to drive home my point. The Church guarantees a definite and reasonably comfortable standard of living to all its priests. In that standard marriage is not included, for it is not deemed requisite for the reasons already stated. Consequently the Church provides for the care of celibates only. But the Protestant philanthropic and religious societies not only do not provide adequately (according to the Catholic standard) for those whom they employ but even add to this standard a new and expensive requirement, that of family life. You urge that family life should be the background of every occupation, but you do not render it economically possible for those whose lives are devoted to the maintenance of this theory.

SEC. Your remarks involve two separate points, namely, the compensation of celibates, and, secondly, the provision for families.

PR. Be it so. Let us consider them in order. What is the basis upon which the employes of a university or of a social settlement are salaried, if it is not that of demand and supply? If you can't get any more young, inexperienced and devoted enthusiasts to become university instructors or social workers at $500, you make it $600 and so on up. On the other hand, the Church bases its provision for its priests not upon the inverse of the number of applications for admission into the priesthood, but upon the standard of life which will lead to the greatest efficiency. But your churches and charity organizations and universities, and what not, pay wages based on nothing but the relation of demand to supply. You teach standards which you do not maintain among your own employes. A society which keeps its secretary working twelve hours a day for the passing of an eight-hour law, is based on rottenness. Such a society should employ two secretaries or go out of business.

MIN. But we do not regard such service as forced. The minister, whether he be a scholar or a social worker, and I am sure that what I say is true of the university teacher and the professional social worker, is drawn into the profession not because of the emoluments but because of his desire to benefit humanity. His work is not his task but his opportunity for which he is ready to sacrifice much.

PR. But consider for a moment what these sacrifices are and whether they do not involve an actual decrease in the efficiency of the worker. Do they not exclude in many cases such hygienic desiderata as exercise, recreation and vacations, especially is this not true among women who are doing social work? But let us pass on to the second question. Does not all that I have said apply *a fortiore* to the question of matrimony, the family life upon which you lay so much stress? Now I shall not go into statistics, for I am not familiar with them but you are, and so I shall ask you to count up the proportion of ministers, social workers and university teachers who are receiving salaries sufficient to maintain a standard of living, in-

cluding, of course, in that standard the much desired family life, at which they can attain their maximum efficiency! I lump all these together because they belong to a single group, the "sweating philanthropies." Is the Church guilty of such performances? Is it in the church that we see docked the comfort of the priests for the benefit of its buildings? Does the Church divide chairs without doubling salaries? Does it fill its mission churches and its social centers with people whose standard of living is never looked into at all, and its relations to the work in hand never made a matter of discussion?

SEC. I think you will grant that as a general rule the salaries in the institutions which you criticize are as good as those which priests receive in the form of care and pocket money. One can hardly expect a struggling philanthropy or even a university to engage and pay, not only a teacher or secretary, but, also a wife and several children, and the same may be said, I suppose, of the Protestant ministry. It is to be remembered also that the State Universities pay low salaries and here it is certainly not the work of any sweating philanthropist.

PR. To your three points I have just three answers. Do the salaries of your unmarried workers cover the matters of care in sickness and in old age? As to the absurdity of salarying a family, I need add nothing to what has already been said by one of you in answer to the economic argument in favor of celibacy. I grant you that argument was absurd, but it is no less absurd in its present application than in the previous one. Lastly, let me say that sweating is sweating, whether it is done through the ignorance of the voters as to the rational method of running a university or through the desire of some board of trustees to open a lot of departments with the smallest possible outlay. The economic fallacy is the same in both cases, and the moral dullness which permits such inconsistency equally culpable. To me it seems the height of intellectual dishonesty to advoate matrimony and to decry celibacy as unnatural, unpatriotic, and so forth, when the standard of living imposed by you upon the large majority of your dependents is such as to preclude the possibility of matrimony without the sacrifice of educational, hygienic and other factors. Why not frankly forbid matrimony to all but the favored few and admit that the ordinary clergyman, secretary or assistant professor has no right to marry, since by so doing he lowers the standard of living of the community.

SEC. As a matter of fact you will find that many of the persons whom you are so valliantly defending have private means and are therefore capable of providing for themselves the home atmosphere, the family life.

PR. Granted. But what does this mean. It simply means that in the occupations to which we refer men are selected not for efficiency only but on the basis of private income or desire for unmarried condition. It simply means that you advocate matrimony but enforce celibacy, on all but the relatively rich. Thus the occupation is hampered in its selection of workers, and among the workers an unjust discrimination is made in favor of wealth. Be honest and demand celibacy.

SEC. What then would become of the family life as a factor in the standard of living? Or what becomes of the right inherent in every normal individual to marry and beget. A refusal to grant this is a blow at democracy.

PR. There you are back again at the duty of procreation or, rather, the greater blessedness of the paterfamilias than of the consecrated priest. Well, so long as you hold to that you must face the consequences and hire, not only the individual, but the family which is his background, and which you insist is a necessary factor in his standard of living. So long as you hold that the married state is higher than the celibate and that sort of thing, you must hire the whole family. For if you do the first and not the second, you will only be perpetuating the present system, which I insist is that of the "sweating philanthropies." You have urged against the Catholic practice of celibacy that it was ascetic, but I have showed you that it was not a form of asceticism which impaired the efficiency of the worker but rather the reverse. You urged that the family life was a necessary element in the proper standard of living but there I differed from you. You urged that celibacy was contrary to principles of eugenics and democracy, and I replied that to the Church these things were of very secondary importance. If you are convinced, well and good. If you are not, then why don't you live up to your convictions by making economically possible what you talk about so loudly?

I see no reason for believing that the Church is likely to advocate a married priesthood but should that ever be the case, there is little doubt that the wives and families of the priests would be adequately provided for. The Church is nothing if not logical, the more so when the question involved is one of moral consistency.

MIN. And yet you yourself have admitted the existence of certain monastic orders which practice extreme asceticism.

PR. They are frankly and voluntarily ascetic but these social workers, ministers and teachers are ascetic only through economic necessity, and for sects which profess to abhor asceticism as savoring of "popery" and the devil, the situation is absolutely ridiculous. No, until you have grouped your underpaid workers into orders which are professedly ascetic, you cannot escape the stigma of conducting sweating philanthropies.

Ganges, Mich. PERCY M. DAWSON, M. D.

WHEN I SHALL RISE

When I shall rise, and full of many fears,
Set forth upon my last long journey, lone,
And leave behind the circling earth to go
Amongst the countless stars to seek God's throne.

When in the vaporish blue I wander, lost,
Let some fair paradise reward my eyes—
Hill after hill, and green and sunny vale,
As I have known beneath the Irish skies.

So on the far horizon I shall see
No alien land but this I hold so dear—
Killiney's silver sands, and Wicklow hills,
Dawn on my frightened eyes as I draw near.

And if it be no evil prayer to breathe,
Oh, let no stranger saint or seraphim
Wait there to lead up to the Judgment-seat,
My timid soul with weeping eyes and dim.

But let them come, those dear and lovely ghosts,
In all their human guise and lustihood,
To stand upon that shore and call me home;
Waving their joyful hands as once they stood—
As once they stood! —*Dora Sigerson Shorter.*

The Sunday School

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

IV.
ISAIAH.

TEXT: *They shall beat their swords into plowshares and their spears into pruning hooks.* Isaiah ii:4.

Isaiah is a name that represents the high water mark of Hebrew prophecy. He is the great man of Judah. The name deserves this tribute even though it falls, in common acceptance, on two personalities. The book of Isaiah as you have it in your Bible contians sixty chapters. The sixteen chapters from 40 to 55 are credited now by the critics to another poet-prophet, living at a later time, writing under other conditions and deserving a place of his own, which we will gladly give him. He is generally known today as "The Great Unknown" or the second Isaiah. The reason for this confusion is perhaps explained by the haphazard, accidental way in which old manuscripts were handled. In the compiling of two great Hebrew classics they naturally enough would run together, and having been found in the same manuscript the mistake was perpetuated. Even the first thirty-nine chapters contain manifest interpolations which belong more nearly to the "Great Unknown" in time and spirit than to the first Isaiah.

After the Isaiah of chapters 1 to 39, who wrote B. C. 740 to 701, there comes the Isaiah of chapters 40 to 55, to whom the date B. C. 540 is assigned, then the Isaiah of chapters 56 to 66, nearly 100 years later. The later chapters will be taken in their order of time after the lesson of the Second Isaiah, which comes 540-530 B. C. is reached.

While Amos was a rustic and Hosea and obscure man, Isaiah was a man of the city, a man of quality, of influence. Some of the books speak of him as the "uncrowned King of Judah," and there is room for suspicion that he was of royal lineage. The times in which he lived were stirring times. A man who was in the public eye and at the storm center of the life of Judah for forty years, talking, writing, advising, warning and encouraging, must have achieved very much more in a literary way than we have in this little, meager handful of declarations crowded into but thirty-nine chapters.

To get the setting read II Kings, chapters 14 and 15. This history, written two to four hundred years later, gives in perspective to the reader a birdseye view of the situation in both kingdoms. Azariah or Uzziah was one of the big kings. He reigned about forty years, succeeding in extending his boundaries, fortifying cities and consolidating the government. His administration was noble and creditable. Isaiah began his work in the reign of Azariah, lived through the reign of Jotham, two years, through the twenty-year reign of Ahaz and into the time of Hezekiah, probably outliving the kingdom of the North. With the capture of Samaria the Kingdom of Israel was wiped out forever.

These thirty chapters are not arranged chronologically. They are a series of politico-religious or religio-political poem-sermons. At that time a man would not say "I am not a pious man, I am in politics." The religious man would not desert his faith because of his interest in politics. Politics and religion, inseparable in Old Testament times, ought to be inseparable in our day. You may well suspect the political insight of a man who cuts loose from the instrumentalities of religion, and as surely you may distrust the insight of a preacher who will have "nothing to do with politics."

In the confusion of the compilation we come on Isaiah's own account of his call, not in the first chapter but in the sixth, written late in his experience. Perhaps one day he himself went over his portfolio and gave a description in poet fashion of his entrance into the field of politics.

> And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? And I said: Behold, here am I; send me! . . . .

Matthew Arnold had a lecture that he liked to deliver, the burden of which was the "saving remnant." The majority in Judah had gone wrong, but there, as in every nation, were the saving few, whom Isaiah calls the "Remnant," through whom the line of progress was carried on. The first chapter is the sum and substance of his message as he epitomized it, and was written at the zenith of his power.

He must have known the words of Amos, was perhaps acquainted with Amos and Hosea and familiar with their message. He said the same thing, not as a plagiarist, but in comradeship of thought, the same thought, expressed better, perhaps a little more rhetorical. We will begin at the second chapter:

> It shall come to pass in the last days, that the mountain of the house of Jehovah shall be established at the head of the mountains, . . . and all nations shall flow into it. . . Nation shall not lift up the sword against nation, neither shall they learn war any more.

It has not come yet, has it? The world has not learned peace yet. But it is coming. Isaiah was everlastingly hopeful. The third chapter:

> For behold, the Lord, Jehovah of Hosts,
> Taketh away from Jerusalem and from Judah every stay and support;
> And I will make their boys their princes,
> And children shall rule over them. . . . .
> The boy shall behave himself insolently toward the aged, and the base toward the honorable. . . . .

Thus he reprehends disrespect toward the aged and unfairness in dealing, as evidences of degeneracy:

> And seven women shall take hold of one man in that day;

The men had all fallen in battle; to the Hebrew of that day as to the Mormon now, an unmarried woman was a disgrace and a reproach. Turn the leaves to chapter 5, the chapter of the vineyard:

> My friend had a vineyard
> On a very fruitful hill;
> He digged it and cleared it of stones,
> And planted it with the choicest vines, ...
> Then he looked that it should bring forth its grapes,
> But it brought forth sour grapes. . . . .
> I will break down its wall and it shall be trodden down;
> And I will make it a waste;

And again we find another picture of the desolation he foresaw:

> Woe to them that draw calamity with cords of wickedness,
> And punishment as with wagon traces. . . .
> Woe to them that call evil good and good evil. . . . .
> Woe to them that are wise in their own eyes. . . . .

Woe to them that are valiant to drink wine . . . . .
That clear the guilty for a reward. . . . .

In the seventh chapter is the teaching of the virgin born Immanuel. Here is the problem that has perplexed every one who is in orthodox environment. The final test question between the orthodox and liberal interpretation of the Bible is this one of "Immanuel"—the doctrine of a Saviour foretold and the prediction fulfilled in the Jesus of the New Testament. We must learn how to explain it on long lines. By no sort of process can you twist it to mean the birth of Jesus six hundred or more years down the stream of time. It was a poet's promise that sometime there would be a wonderful king. He may have had young King Hezekiah in mind. To many of the Hebrews Hezekiah did fulfill the prophecy. Isaiah was a great man who was tremendously alive to the wickedness around him, but he never lost his faith that everything was coming out all right. Read chapter 9. Chapter 10 contains more woes. Beginning with the fifth verse read through the twelfth chapter. Of this Driver (Introduction to the Study of the Old Testament Literature, says: "This prophecy is one of the most striking creations of Isaiah's genius; in power and originality it stands unsurpassed." In chapter 11 appears again the Messianic hope. Next we find fragmentary prophecies, poems, sermonettes about surrounding nations. In the 28th chapter are more woes. Denunciations not of ancient but contemporary events and affairs.

The 36th to the 39th chapters are almost a literal repetition of what you find in II Kings, xviii:20. Did Isaiah steal from Kings? Did the author of Kings steal from Isaiah? It is more probable that there was a history extant which both used, which has been lost.

In the 38th chapter is a little literary fragment not in the historical book. It is a song—the Lament of Hezekiah. Things came pretty nearly going to the bad in Hezekiah's reign, but something happened. The Assyrian disappeared. He did not come down "like a wolf on the fold" this time. The book of Isaiah is a great prophetic statement of history.

QUESTIONS ON ISAIAH.

1. What is Isaiah's rank among the prophets of Israel?
2. Does the entire book bearing his name belong to him?
3. How is the book divided?
4. Under what kings did he live?
5. Tell something of his times.
6. What chapters cover his work?
7. What two especial teachings are found in Isaiah?
8. What kind of a man was Isaiah?
9. How does he compare with Amos and Hosea?
10. With what history was Isaiah familiar?

POVERTY AND WEALTH.

A nightingale that aye escapes the thorn;
A sun that sinks unburning in the sea;
A rose by pelting raindrops never torn;
Ah this, ah this is Poverty!

A hope that stings in bruised and baffled heart;
A thought that shines from gross of self all freed;
A love that smiles through sorrow's bitter smart;
Ah this, ah this is Wealth indeed!

The Craftsman. —*Edward Wilbur Mason.*

"If you would pass through, you must pass through alone. The way has ever been a trail, not a highway."
—*Muriel Strode.*

THE HOME

HELPS TO HIGH LIVING

SUN.—Recollect how many sights of beauty you have seen.
MON.—Does another wrong me? See he to that—his disposition, his actions are his own.
MON.—Live with the Gods.
TUES.—Where life is possible, so, too, is *right* life.
WED.—Whose soul have I now? the child's? the lad's? the woman's? the tyrant's? the cattle's? or the beast's?
THURS.—After each check, return to the charge thankful if in most things you acquit yourself like a man.
FRI.—True lovers of their art grow heart and soul absorbed in working at it.
SAT.—Have you reason?—I have.—Then why not use it?
—*Marcus Aurelius.*

The Little Red Shoes

They were very little and very red and—O dear me!—how pretty they were, especially to the tiny Louisa May, who had never owned a pair of red shoes in all her short life before.

There were many little folks in the Alcott home, and very, very little money, so when a friend from Boston sent Louisa the red shoes, the whole family stood about to admire and help the small girlie rejoice in the very loveliest things she had ever owned in all her life!

Shoes have to be worn, or they will soon be too tight for little feet, and so it was that Louisa May trotted about that summer, day after day, in her red shoes.

Well, one day in the early fall, Louisa May put on her red shoes. Then she slipped into a pretty little white dress with red dots on it, and at last her mother tied a big red bow in her hair. Then it was that an idea entered this small girlie's head. She would run away and see the world! She always had wanted to see it, and this bright day, when she had on a new dress and the wonderful red shoes, was the very time!

With Louisa Alcott a "think" very speedily grew into a "do." So it was that, by and by, the little red shoes trotted along right bravely, turning corner after corner, until at last she had no idea in which direction lay her home! Hours passed, and still the little red shoes trotted along.

By and by the sun hid and the rain came. Then it was that a very tired and frightened and home-sick little girl crept into an open doorway and curled up in a miserable ball. It rained harder, then it grew dark. Louisa May drew her red shoes up under her short skirts and sobbed herself to sleep.

Nine o'clock had boomed out from the town clock, when a queer cry rang through the streets, mingling with the ringing of a bell. "Lost!" cried a man's voice. "A little girl, in a red-and-white dress, with a pair of red shoes on!"

"Why-y-y-y!" cried an ecstatic little chirp right under the man's nose. "Why-y-y-y, them's my red shoes you's a-finding!"

"And you in 'em, I'm thinking!" cried the man. He flashed the light of the lantern on the forlorn little figure in the doorway and gave a shout of delight. "I've got her!" he called, and then others came running up out of the darkness, and a very tired but happy Louisa May was clasped in her father's arms.

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THE FIELD

"The World is my Country, to do Good is my Religion."

PRESIDENT INTERVIEWED

President Wilson granted a half hour audience on the 17th to a committee of national leaders in the interest of a Constitutional Amendment for Woman Suffrage, as reported in an *exchange*:

"Mr. Wilson was urged to recommend to the special session of Congress action on such an Amendment, but he told his visitors he had not made up his mind on the suffrage question. "The President was courteous and sympathetic throughout," said Mrs. Ida Husted Harper, of the National Woman's Suffrage Association. "He said there were many pressing questions to come up at the extra session and that if he did not recommend action on this question he did not want it to be taken as an indication of his general attitude, as he was not committing himself yet." Other members of the party said the President viewed the woman suffrage idea as a question of great practical importance. There were indications, they said, that the President was open-minded on the subject. Mrs. Harvey W. Wiley of the Housekeepers' Alliance set forth the value of suffrage from the viewpoint of the mother influencing society. Mrs. Claude V. Stone, wife of Representative Stone of Illinois, pointed out the difficulties of obtaining suffrage through amendments to State constitutions. Mrs. Harper smilingly informed the President that there never were such arguments made for woman suffrage as he himself had given in his last book. She quoted the following passage: "I don't want a smug lot of experts to sit down behind closed doors in Washington and play Providence to me. If any part of our people want to be wards, if they want to have guardians put over them, if they want to be taken care of, if they want to be children, patronized by the Government, why, I am sorry, because it will sap the manhood of America." Mrs. Harper declared that women, too, "did not want men playing Providence to them behind closed doors in Washington or in the various State capitals." "Almost a century ago the greatest step which has ever been taken by the Democratic party occurred with the enfranchisement of the workingman. We ask that the Democratic party take another great step in giving the vote to women."

WHAT IT MEANS

Regarding the so-called "Cooley Bill" for vocational schools, *The Public* for March 21 says:

"If the vocational system were made independent of the rest of the public school system, the latter would be the swallowee and the former the swallower, and this is what Big Business wants. In other words, our whole public school system is looked upon by Big Business as a toothsome prey. In the name of 'vocational' education the public schools, devoted to industrial specialization at the expense of general culture of hand and mind, would become mere adjuncts of the factory—mere sources of a narrowly specialized child-labor supply. The only secure guard against this danger is to maintain the public school system as a unified system with subordinate departments of vocational education, to the end that the pupil may be trained in mind and hand not merely to 'tend' a machine in some routine way but to be its master."

THE ONLY WAY

We note that San Francisco is becoming thoroughly awake to the need of municipal regeneration, and that its many good people, doubtless outside as well as inside the churches, are *getting together* regardless of political and religious differences. When a common cause unites the forces of *righteousness* it is significant to note how the superficialities melt away and how invincibly a real comradeship springs up. Take the following incident as reported editorially in the *Pacific Unitarian*:

"It is pleasant to notice how, in the presence of a great danger, people forget their differences and get together to fight side by side, or back to back, offensively or defensively. At a late meeting to take steps for a moral clean-up of San Francisco, the committee reporting consisted of a Unitarian clergyman (chairman), a Congregationalist, a Methodist, an Episcopalian, a Presbyterian, a Catholic, a rabbi and laymen of equally varied faith.

"A public-spirited Jewish citizen presided admirably, and was empowered to name four citizens to act with him in presenting to the city authorities certain recommendations as to desirable matters of reform. The bonds of separation seem almost broken down, and even we are tempted to embrace one another.

"At the conclusion of a meeting not long ago, at which addresses were made by various religious representatives, a Methodist was heard to remark with enthusiasm to a Jewish rabbi: 'That was a fine talk you gave us. It was a good Methodist sermon.' 'Thank you,' said the genial rabbi, 'I thought you talked like a Jew.'"

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A Monthly Magazine of Progress in Religion

GEORGE H. BADGER, EDITOR

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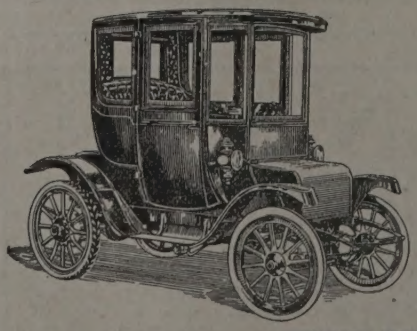

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